

The South African Outlook

[SEPTEMBER 1, 1948].

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The South African Outlook

Rights imply duties, and duties to day are often forgotten in the assertion of rights. To insist only on rights turns them into wrongs, unless the insistence is matched with the faithful discharge of the duties which men owe to God by uprightness, to society by honest work, and to each other by bearing one another's burdens.

Lambeth Encyclical, 1948.

The Trusteeship Council Reports.

The Trusteeship Council of U.N.O. has issued the reports which it proposes to submit to the General Assembly on what it thinks about the administration of various territories by their respective Mandatory Powers. They are not very impressive or reassuring, having plenty of criticism and little or nothing that is constructive. A good deal of ignorance was doubtless to be expected, but it is disappointing to find that prejudice and suspicion have led many of the members to contribute sharp criticism on grounds which are quite unfounded, and to ignore deliberately the original terms of the mandates. Thus serious mistrust is expressed over the proposed linking of the territories under trust to neighbouring colonies by administrative union—for example, over steps being taken by Great Britain to bring Tanganyika into association with countries on its borders through the East African High Commission. Yet they can hardly be ignorant of the fact that such a union is specifically provided for in the Tanganyika charter. In this Article V (6) says that "the administering authority shall be entitled to constitute Tanga-

nyika into a customs, fiscal or administrative union or federation with adjacent territories under its sovereignty or control and to establish common services between such territories and Tanganyika, where such measures are not inconsistent but the basic objectives of the international trusteeship system." This describes very precisely the character and objectives of the East African High Commission and the experience of years has proved how necessary the action there criticised is for the full and rapid advancement of the territory. The matter has in no way been hurried and indeed a good deal of progress in Tanganyika has been delayed in consequence, but no, the prejudiced mind of the Russian delegate sees in it "an obstacle to the attainment of self-government by the people." Small wonder *The Times* is compelled to charge the Council with "ill-informed and prejudiced criticism." Because it regards the Trusteeship Council as desirable and necessary it is concerned at being compelled to conclude that "its present activities can produce no useful results ; its proceedings can only cause unrest among Colonial peoples without offering any redress of real grievances," adding the serious warning that unless it changes its way its work will continue to be both barren and discordant.

South-West Africa

In the criticisms offered by the Trusteeship Council to the report voluntarily submitted by the Union on South West Africa the protagonist appears to have been the United States representative. It is clear that he studied to express his views with moderation, but for that reason they are all the more to be heeded, even though South Africa supplied the information as an act of goodwill and not of duty. Taken as a whole the comments seem to present an unduly one-sided picture which South Africans generally will find unpleasant and irritating. Yet we hope that there will nevertheless be some response to them, for evidently a measure of appreciation of South Africa's gesture in supplying the information is to be recognised in the comparative moderation of their wording. We cannot reasonably deny that we are accountable for such serious deficiencies as the lack of any form of Native franchise or the inadequacy of Native land or the backwardness of Native education in the territory. Our delays are, doubtless, mainly due to the fact that we are ourselves still in so much uncertainty over a considered

and agreed policy for the advancement of our own Union Native population. Moreover, in South West Africa, as here, conditions vary so much in different parts of the country. In Ovamboland, for instance, there would seem to be a contentment with the present order far beyond anything known in the past, whereas in the "police zone," where White settlement exists, it is probable that the reverse situation exists. We shall be wise, if only for our own sakes, to let our thinking and our planning be stimulated by fact-founded criticism and to recognise that we are moving far too slowly. Surely our experience at home, where deliberateness (or *laissez faire*) has landed us in such a tangle, should have taught us this.

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"Solemn Unreality"

In many ways the situation is, of course, not real, and many will be disposed to commend the consistence of the Soviet delegate who objected to the South African report being considered at all, because, in his view, it was altogether wrong for South Africa to submit a report as an act of grace and without prejudice. Presumably she will now decline to discuss the matter any further when the General Assembly meets, contenting herself with reminding that body that she has done all that she undertook to do and considerably more than could be demanded of her with any legal right. She will stand on her belief that there is nothing at all in the U.N.O. charter to compel her to submit the territory to trusteeship against her will or to justify interference in her domestic concerns. A great deal of mud will then be slung at her once more and charges of intransigence and slave-driver mentality will be freely made. In irritated reaction she will with justice, but, let us hope, without undue truculence, insist that the situation should never have arisen and that U.N.O. is most unwisely exceeding its function when it seeks to work by compulsion rather than by moral suasion and agreement. The point is, obviously, one of immense importance for the world, and if South Africa's refusal to move from the attitude which she is convinced is the correct one, should induce in U.N.O. a clearer understanding of a better way, which will not lead inevitably to the dissolution of the organisation on which so many humans hopes are set, her passage through the dark shadows of misunderstanding will not have been in vain. For herself the discipline of it all may work much good if only it leads to real searching of heart and some weakening of the selfish complacency which lies like a blight on her fumbling efforts to evolve a just and Christian line of action in regard to the Non-European peoples.

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Words and Deeds.

Shortly after the recent election the Prime Minister received an enthusiastic welcome from his supporters in Cape Town. He was reported to be "in high spirits," as

he had good reason to be, and he pledged himself at this hour of triumph in some admirable words to a wise course of action in regard to the Non-European peoples. "There will," he said, "be no discrimination against any section. We have a policy in regard to the Non-Europeans, but this involves no oppression or removal of any of their rights. We shall protect them against oppression and bring about good relations between them and the European population."

Since then he and his colleagues have got down to the job entrusted to them and the country is beginning to be in a position to judge whether these words meant much or little. It is hardly likely to be much reassured. If there is even a grain of truth in the popular man-made beatitude, "Blessed is he that expecteth nothing, for he shall not be disappointed," an unusual measure of blessing has accrued to Non-European South Africans in the past week or two. There can hardly ever have been so many hope-shattering statements made by responsible ministers of a South African government in a like brief period. They almost seem to be rivalling each other in a sort of inept emulation to deepen frustration and discontent.

It will be enough to refer to two examples, starting with the Prime Minister himself. He has categorically announced the Government's intention of abolishing the franchise of Natives, Indians and Coloured people in its present meagre forms, and of segregating them more strictly on trains and in universities. Then a few days later we had Dr. Stals telling us that the previous Government's wise if belated decision to assume responsibility for Native housing has been cancelled and that therefore "Native housing must remain over for the time being," as "the Government refused to make itself responsible for meeting a situation created by the previous Government."

The gulf between saying and doing thus nakedly revealed is dreadfully destructive of confidence. Often enough in the past beneficial measures proposed under a more liberal regime have been frustrated by ingrained suspicion on the part of the African. To-day it seems certain that nothing will win acceptance, but that the Government will find itself confronted by an increasingly united Non-European bloc "which hearkeneth not to the voice of the charmers, charm they never so wisely."

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The Budget.

It was not to be expected that there would be anything particularly distinctive or radical about the Budget. Too little time had elapsed since the Government came to office. Its first financial provision must be a hybrid one, mostly inherited from its predecessors. The result has been a somewhat colourless production which in the fortunate circumstances of the present time brings considerable easement of burdens in some quarters, mainly to those

in the middle and higher income groups. For the lower income groups and the Non-Europeans there is no direct help and very little that can benefit them indirectly. The most damaging of the criticisms made were those based upon the fact that the Finance Minister appeared to have paid scant attention to the recent serious warnings by the Governor of the Reserve Bank of difficulties which are imminent, and those which recalled the Government's eloquent concern for the lower income group when in opposition. It is not unfair to say that there is nothing in the positive proposals of this Budget to throw any light on the main lines of the Government's policy save perhaps in the discrimination against Non-Europeans in the pension provisions. Such revelation as there is on this subject is to be found rather in what is left out than in what it contains. Thus there is no special provision for Native housing or for many other hardly less urgent services, and while there have been repeated assertions about the Government's inflexible purpose to take drastic action for the rehabilitation of the Native reserves, to develop Non-European universities and to provide special treatment for the Indians, there is, strange to say, no allocation of money for these most praiseworthy services beyond what the previous Government had made.

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The Bantu Presbyterian Church : twenty fifth anniversary.

The forthcoming General Assembly of this church is to be held at Port Elizabeth from the 30th September to the 7th October and the fact that this will be the twenty fifth of such meetings will endow the occasion with special significance. An assembly fully representative of all the congregations, educational institutions and mission hospitals of the denomination is expected to foregather in the church in New Brighton to unite in thanksgiving and to wait upon God in fellowship for the revelation of His will. Saturday, October 2nd, will be the day more especially devoted to the Silver Jubilee celebrations which will include new and special music by a choir from Lovedale and will provide opportunity for the presentation of thank-offerings from all parts of South Africa to mark the joyful occasion. The moderator for this significant year will be the Rev. Nation P. Makaluza, who at present has oversight of the Malan Congregation, Willowvale.

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The late Father Bernard Huss.

With the passing of Father Bernard Huss early last month the South African missionary scene has lost one of its most devoted and widely known personalities. He was born in Bavaria seventy three years ago and came to South Africa in early manhood to join the Trappist Order at Mariannhill in Natal as a student postulant. After some years his remarkable and distinctive gifts, which in-

cluded an easy mastery of the Zulu language, led to his being released from the vow of silence and appointed to missionary work. After a period in the Transkei he was recalled to Mariannhill to be the first principal of its newly founded training college for teachers. In this capacity he did very fine service for many years and was then commissioned to open a similar training college at Mariazell near Matatiele. This continued to be his centre until failing health brought him back early this year to the hospital of his order at Mariannhill. His work as a trainer of teachers was outstanding, but it was probably for his many other interests, especially in regard to agriculture, animal husbandry and co-operative movements, that he was most widely known. On these matters he made himself a real and recognised authority, and published some most valuable handbooks. His advice was often sought by the government, both in the Union and Rhodesia, and he was a regular lecturer at the Jan Hofmeyr School of Social Service.

Of his personality much might be written and many anecdotes recalled. Mr. H. J. E. Dumbrell, C.B.E., who was often associated with him in Natal and elsewhere, has contributed an appreciative tribute to him in the *Bantu World*, from which we extract the following :—

"I learnt to appreciate his sympathy and love for all growing things and particularly young things, whether people, plants or animals. His scientific knowledge was profound, his attraction for children magnetic and his simplicity the simplicity of the truly great."

After the first lonely day at a teachers' course in a place where he was quite unknown, on the second day "he was attended by a small group of small children to the lecture hall and from that time onwards whenever he went out he was followed by hosts of young children. Why, we cannot say; he knew not a word of their language, in addition he suffered from deafness; he gave them nothing in the way of lollipops; he had nothing to give except his natural love and sympathy for all young things. The Pied Piper 'had nothing on him' as the saying goes and when he eventually left that place he was attended to the station by several hundreds of children to bid him farewell.

"On another occasion the writer was with him in a room where a young priest of his Church and an educational officer were holding a somewhat heated debate about things metaphysical. Father Bernard was writing at a table and was asked if the talk was disturbing him. His reply was that deafness was sometimes a blessing in disguise, but he had heard a little about what they were discussing and it wouldn't help one bit in the really important task of explaining how to double the yield of one acre of maize—and, anyhow, their arguments would cause perhaps some amusement among the angels!"

We salute him as "one who loved his fellowmen."

The Place of Mission Hospitals in South Africa's Health Services

PRESIDENTIAL ADDRESS DELIVERED BY DR. R. D. AITKEN TO THE ANNUAL CONGRESS OF THE SOUTH AFRICAN HEALTH SOCIETY AT FORT HARE ON AUGUST 6TH 1948

1. HISTORICAL

THE establishment of mission hospitals in South Africa has been a comparatively recent development in the history of missionary endeavour in the country. Although medical missionaries, such as David Livingstone and Stewart of Lovedale, occupy an honoured and pre-eminent place in the roll of missionary pioneers, it was not as medical men that they made their chief contribution to the missionary cause. The earliest mission hospital to be established in South Africa was the Victoria Hospital, Lovedale, which was opened in 1898, and it is, therefore, appropriate that my address to the Health Society tonight in this fiftieth year since the foundation of that hospital should be on "The Place of Mission Hospitals in South Africa's Health Services." The Victoria Hospital was closed for a short period during the Anglo-Boer War, and was re-opened in 1902 under the superintendency of Dr. Neil Macvicar. Meantime, the Elim Hospital in the Northern Transvaal had been started by the Swiss Mission in 1900, and the McCord Hospital in Durban by the American Board of Missions in 1909. At the time of Union in 1910, these three hospitals appear to have been the only mission hospitals in South Africa. How little attention had, up till then, been given to the possibilities of medical mission work is shown by the fact that Professor Du Plessis in his *History of Christian Missions in South Africa*, published in 1910, makes no reference to medical work as a distinctive missionary agency.

It was not until after 1920 that mission hospitals began to increase in numbers. In the Transkei the Anglican Church was the first to establish such hospitals, of which the largest, that at Holy Cross, was opened in 1923. The Anglican Church also established the Jane Furse Memorial Hospital in Sekukuniland in the Transvaal and a number of hospitals in Natal and Zululand. The Church of Scotland extended its medical mission work, which had been for many years confined to the Victoria Hospital, and between 1927 and 1933 established three new mission hospitals, one in the Transkei at Sulenkama, one in Natal at Tugela Ferry, and one in the Transvaal at Sibasa. The Roman Catholic Church has built a number of mission hospitals in different parts of the country, and in recent years the Dutch Reformed Church has added medical work to its other missionary activities. The Methodist Church of South Africa has within the last fifteen years established two mission hospitals, one at Mount Coke in

the Ciskei and one at Thaba 'Nchu in the Orange Free State. The last twenty-five years have, therefore, seen a surprisingly rapid development of mission hospitals in South Africa, and all the larger denominations, as well as some of the smaller missionary societies, have taken a share in this, so that there are now more than fifty such hospitals within the Union. Indeed a modern history of Christian Missions in South Africa could hardly fail to devote one or more chapters to medical mission work, and perhaps the time has come when a short history of this development, of which the bare outline is indicated here, should be prepared.

2. THE CONTRIBUTION OF MISSION HOSPITALS

Concurrently with this growth of mission hospitals, there has been a very great expansion of public hospitals throughout the Union since 1910 and of the provision in these of beds for Non-Europeans. Only fifty years ago, when David Hunter first approached the Cape Government for assistance in establishing a hospital at Lovedale, he interviewed a senior official of the Department of Internal Affairs. As he pleaded the urgency of the need for medical help for Natives, he was listened to in silence and then received the reply, "I do not approve of hospital for Natives. Good morning." To-day it may confidently be said that the provision of hospital beds for the Native people has become one of the most acute problems facing all the Provincial Administrations, and one that can no longer be summarily and curtly disposed of by officials of the departments concerned. Large Non-European hospitals have been built in all the principal urban centres and even so, the demand for increased accommodation becomes more insistent every year. It must, however, be pointed out that whereas public hospitals have been provided in the urban areas, the mission hospitals have, with two notable exceptions, the McCord Hospital in Durban and the Bridgman Memorial Hospital in Johannesburg, been established in rural areas and more particularly in the Native reserves. In these areas indeed missions provide almost the only existing hospital service and are helping to fill a very serious gap in the provision of curative medical services for the people of this country.

A few examples of the service thus being rendered by mission hospitals should be sufficient to emphasise this point. The Zoutpansberg District in the Northern Transvaal has an estimated population of quarter of a million

people, the vast majority of these being Non-Europeans. For almost forty years the only hospital at all in this district was the Elim Hospital of the Swiss Mission, and even now the only hospitals with accommodation for Native patients are two mission hospitals, the one at Elim and the Donald Fraser Hospital of the Church of Scotland at Sibasa. The nearest public hospital with beds for Natives is at Pietersburg well over 100 miles away from many parts of the Zoutpansberg District. Proposals have, I understand, been approved for the provision of fifty beds for Natives at the Louis Trichardt Hospital, but even when these have been completed, the two mission hospitals will still provide approximately seven out of every eight beds available for Africans in this district.

Similar examples may be given from other areas, but I shall quote only two others. The Holy Cross Hospital near Flagstaff is the only hospital in the Eastern Transkei, an area with a population of a quarter of a million Africans. The nearest public hospital is at Kokstad, sixty miles away, and this provides accommodation for only twenty-seven Non-European patients. Again St. Michael's Hospital at Bathlars in the Kuruman district of the Cape Province was opened in 1923 and serves a district with an estimated Non-European population of 26,000. The nearest public hospital with accommodation for Non-Europeans is at Kimberley. 170 miles distant.

The Transkei affords another striking proof of the way in which mission hospitals are filling the gap in the existing services. In that area the Native population, according to the 1936 census, was 1,153,975. Hospital services for these people are provided by public hospitals at Umtata, Butterworth, Kokstad, Matatiele and Mount Fletcher, which between them provide a total of 245 beds; that is one bed for approximately every 5,000 of the population. It is important to note, however, that 186 of these beds are concentrated in the Sir Henry Elliot Hospital, Umtata and only fifty-nine in the other four hospitals. It must be borne in mind, too, that these hospitals are far apart and are completely beyond reach of thousands of people in the Transkei, who have neither the means of transport nor the money to pay for it, especially when they are acutely ill. In addition to these public hospitals, however, there are eight mission hospitals which provide a total of 362 beds, thus raising the total number of beds available for Natives in the Transkei to 607. Thus mission hospitals provide 60 per cent of the total available Native beds in this area. (See R. L. Paterson "Medical Missions in the Transkei," *South African Medical Journal*, May 22, 1943).

One might continue multiplying examples of this kind, but it will be sufficient now to point out that in 1943 statistics compiled by the Secretary of the Christian Council of South Africa from twenty-two mission hospitals showed that these hospitals were providing almost the

only available hospital service for a total population of 1,400,000 people.

One outstanding contribution which the mission hospitals have, therefore, made to the welfare of the African people has been the provision of a service within reach of the people's homes. There is a tendency at present to urge the development of large central hospitals in various regions, but while this may lead to greater efficiency, it tends to ignore important human factors in the treatment of disease. Sick people do not like to be removed to distant places beyond reach of their relatives and friends, especially when the means of communication available to them are so inadequate as they usually are in the case of the African people.

Mission hospitals have also co-operated wherever possible with the Union Health Department in the provision of services for the African people. One notable example of this is the Macvicar Hospital at Lovedale, which was built with funds provided by the Health Department. The Health Department is also responsible for the maintenance costs of the hospital, but the medical and nursing staff are provided by the Victoria Hospital, Lovedale. In other words, the Victoria Hospital Board is responsible for the running of the Macvicar Hospital on behalf of the Union Health Department.

Another example is the Mkambati Leper Institution which is also maintained by the Union Health Department, but is staffed by three sisters from the Holy Cross Hospital, while the medical care of the patients is undertaken by the Medical Superintendent of that Hospital.

There are, however, other respects in which mission hospitals have made important contributions to the health services of this country. Outstanding amongst them has been the training of African girls as nurses, in which the Victoria Hospital, Lovedale, did the pioneering work. Training of nurses began at this hospital in 1903, and from then until 1931 the practice was to send in for the Medical Council's examination only the best educated of the nurses and to give a hospital certificate to the others. From 1931 onwards, however, all the nurses finishing the course of training have been sent in for the S.A. Medical Council's examination.

Other mission hospitals followed the example set by the Victoria Hospital, and undertook the training of African women as nurses, either preparing them for the examinations of the S.A. Medical Council (and latterly of the S.A. Nursing Council) or for a hospital certificate. In 1941 Dr. Macvicar was able to compile a list of sixteen mission hospitals giving the full training for the registered qualification, and twenty preparing for a hospital certificate. It was undoubtedly the pioneer work of mission hospitals which demonstrated the capabilities of African women as nurses, and opened the door of this profession for them,

and it was this demonstration which has in recent years led to the public hospitals also undertaking their training. The value of the work being done by Mission hospitals in the training of nurses was for many years recognised by the Native Affairs Department which subsidised those hospitals which undertook this work. For various reasons of policy affecting the relationship between the Central Government and the Provinces, these subsidies came to an end in 1947. The Transvaal Provincial Administration has, however, decided to continue the subsidy to hospitals in that province which undertake the training of nurses, and to endeavour to correlate and standardise the training being given by mission hospitals for their Hospital Certificates.

Mission hospitals also led the way in the provision of maternity services for the African people and in the training of African midwives. There is a widespread belief in South Africa that African women suffer little in childbirth, and that the provision of midwifery services for them is more of a luxury than a necessity. The experience of mission doctors in many parts of the country has demonstrated the complete falsity of this view, and drawn attention to the need for a great extension of maternity and child welfare services, but even yet this provision is to a large extent left to mission hospitals. The Bridgman Memorial Hospital in Johannesburg, for example, still provides 72 out of the total of 92 beds available for Non-European maternity cases in that city. Further, with the exception of the King Edward VIII Hospital in Durban, the only hospitals providing midwifery training for African women are five mission hospitals (the Benedictine M.H. Nongoma, Zululand, the Bridgman Memorial Hospital, Johannesburg, the McCord Zulu Hospital, Durban, St. Mary's Hospital, Kwamagwaza, Zululand, and the Victoria Hospital, Lovedale.)

Finally, mission hospitals also led the way in the provision of orthopaedic services for the African people. Under the superintendency of Dr. Macvicar the Victoria Hospital, Lovedale, became widely known for its work in the treatment of cases of spinal tuberculosis and even to-day the orthopaedic wards of this hospital draw patients from all over the Cape Province.

3. THE FUTURE OF MISSION HOSPITALS

So much then for the achievements of mission hospitals in the past: we turn now to the question of their future, especially in relationship to the increasing development of State Medical Services, which appears certain during the next few years. In this connection I propose to discuss briefly the possibility of mission hospitals maintaining their distinctive missionary character and the difficulties which they will face in doing so. We must frankly and fearlessly face the issue whether there is still a place for

mission hospitals as such, and whether they can still as in the past, make a distinctive contribution to the health services of South Africa.

In view of the facts that I have already given as to the provision of hospital services in the Native areas, there can be no doubt that these hospitals are at present providing an essential service. It must also be said quite plainly that I see no indication that this service will be provided in the future by any other authority. Under the present constitution of the Union of South Africa hospitals are the responsibility of the Provincial Administrations. These have in the past been mainly, and in some cases entirely, concerned with the provision of hospitals in urban areas, and have in some cases shown an almost complete disregard for and indifference to the needs of the Native people in the reserves. In the Transvaal and Natal small grants were made to mission hospitals as charitable institutions, but these grants bore no relation whatever to the actual work being done. In the Cape Province, apart from the Victoria Hospital, Lovedale, the grants made by the Administration to mission hospitals were so small as to be almost negligible. Most mission hospitals in fact received nothing at all from this source. The plea put forward by the Provinces to justify this attitude was that they had no power to tax Natives, and therefore could not be responsible for providing hospitals in the Native territories. Since the publication of the Gluckman Report and the subsequent negotiations between the Provinces and the Union Government, however, the responsibility for providing hospital services for all sections of the people has been placed squarely and unmistakably upon the shoulders of the Provincial Administrations. They have been granted powers to enable them to impose a hospital tax on Natives, and in view of these arrangements the grants made by the Native Affairs Department to mission hospitals for the training of nurses came to an end in 1947. It must be emphatically stated that the responsibility for the provision of hospital services for all the Native population now rests upon the Provincial Administrations. They cannot evade that responsibility on the plea that they are not imposing the hospital tax. They can only meet their responsibility by continuing to subsidise the existing mission hospitals or by providing an adequate alternative service. This has been recognised by the Transvaal and Free State Administrations which are making provision to subsidise mission hospitals on a basis which will enable them to continue and expand their services. In Natal the Administration is endeavouring to find a formula on which to base their grants to these hospitals, which meantime are having the utmost difficulty in keeping going. In the Cape Province the Administration has adopted the policy of paying fifty per cent of the total maintenance costs of non-infectious cases. This policy, if continued, must result,

and very soon result, in starving these hospitals out of existence. The reply of the Cape Administration to this has hitherto been that if the mission hospitals cannot be maintained on this fifty per cent basis, they should be handed over entirely to that Administration. Are there then any sound, practical reasons why this should not be done? I think there are.

First the experience of mission hospitals has shown very clearly that the African people value highly the services of men and women whom they learn to know and to trust. It has been very clearly demonstrated that the hospitals which have grown steadily in influence and have won the confidence of the people around them, have been those to which a doctor has been willing to devote many years of continuous service. Examples are the Victoria Hospital to which Dr. Macvicar gave the whole of his active life apart from a few early years in Nyasaland, the McCord Hospital in Durban, to which Dr. J. B. McCord gave similar service, and in which he has been succeeded by Dr. Alan Taylor, Holy Cross Hospital where Dr. F. S. Drewe has been in charge from its foundation in 1923 up to the present time, the Nessie Knight Hospital, Sulenkama, to which Dr. R. L. Paterson has given over twenty years continuous service, and the Mount Coke Hospital where Dr. H. M. Bennet has been in charge since it was opened in 1933. Hospitals which for one reason or another have not had the benefit of such service, have seldom made much progress. If mission hospitals are absorbed into a State Medical Service, be it provincial or otherwise, it is difficult to imagine that such continuity of service can be maintained. These isolated rural hospitals will either become stepping stones to better paid and more important posts, practising schools for the younger doctors where they will gain experience to enable them to pass to the larger central hospitals, or they will be a last resort for the incompetent and lazy individuals who cannot fill the more highly paid and important posts in the service.

Second, most mission hospitals are situated, as we have seen, in rural areas where the people still follow their traditional mode of life and observe their ancient customs and beliefs. In the mind of these African people the cause of disease is still inextricably bound up with superstition and witchcraft. To them disease in all its forms is a manifestation of malignant powers. A mission hospital seeks not merely to cure the disease but to set the patient free from the fears and superstition associated with it. It is not, as is sometimes alleged, a mere proselytising agency but a powerful educational force which can attack the very roots of ignorance and superstition.

Third, mission hospitals are staffed by men and women who have undertaken their work as a definite Christian vocation. They have carried on these hospitals for many years under great difficulties both of finance and staffing,

and they have been willing to do so in order to fulfil their vocation and to serve the Church to which they belong. While they are willing to continue the effort and struggle to maintain these hospitals for the purpose for which they were founded, they can scarcely be expected to do so in the service of a bureaucratic Provincial Administration. The majority of these hospitals are situated in remote and isolated places in the midst of large Native populations far removed from the amenities of urban civilisation. No matter what inducements the Administration may be able to offer in the way of higher salaries and pensions, I question very much whether they will be able to find doctors and nurses willing to staff these hospitals—to bury themselves alive in a Native reserve, as many of them would say. Only men and women with the grace of God in their hearts and a deep desire to serve the African people are willing to do that. Certainly mission hospitals are understaffed. Very few know the cost in strain and in health which has been paid to keep them going. No Government controlled hospital would have remained open under the conditions of understaffing which have existed in mission hospitals in recent years, and if these hospitals were handed over to the control of any Government authority, they would all be closed down within a few years on the plea of lack of staff. Yet mission hospitals with their picked staff of men and women of high ideals and wide sympathy can give the African people a quality of service which cannot be surpassed in the most fully staffed and adequately equipped Government hospital.

For these reasons then, I confidently affirm that there is still a great need for the continued existence of mission hospitals, that indeed the need can only be met by them. Two things are essential, however, if they are to remain open—adequate financial support and increased staff. The financial support can be given by the Government alone. The churches and missions cannot bear anything like the whole cost of these institutions, but if they can find the right men and women to staff these hospitals, then they are justified in pleading for that support to be forthcoming. There is room and need here for a measure of whole-hearted co-operation between State and Church. It must, however, remain the task of the churches to find the right men and women to carry on this great work. To an ever increasing extent the work must pass into the hands of the African people themselves, and they must be inspired and guided by the same qualities of devotion and idealism and Christian service which have led to the establishment and maintenance of these mission hospitals hitherto. We still look to the Christian Church, to summon the people of this land, European and African, to the service of the sick and suffering, and to continue the ministry of healing to which its Founder called it.

Northern Rhodesia Moves Towards Self-Government

THE direction taken by the course of events in Northern Rhodesia must of necessity be of great significance for Africa as a whole. This is due, not to the modest size of her population of under two million Africans and about 20,000 Whites, but rather to the geographical position of the territory and to the very great potentialities of her natural-resources, agricultural as well as mineral. Here is a colony which has definitely passed out of the pioneering stage and may perhaps be best described as just emerging from adolescence. A combination of local circumstances and recent events has brought it about that the new Legislative Council of the territory, which has been elected very recently, is faced at once with greatly increased responsibilities and some very important decisions.

Recent talks in London between a representative delegation of members from Northern Rhodesia on the one hand and the Secretary of State for the Colonies on the other have dealt with an outright demand from the European population for self-government to supersede the domination of the Legislative Council by Government officials and nominees which has prevailed hitherto. Backing this demand with considerable persuasiveness is the phenomenal prosperity of the great mining industries and a resulting favourable trade balance. These factors have led in a manner generally familiar to an enhanced realisation of the very great mineral and agricultural possibilities still awaiting exploitation, and this in turn has made more vocal than ever the long-standing grievance that progress has been intolerably impeded because it was geared by the administration to the halting pace of the African. (Against this the administration would doubtless plead with some reason the danger of one-sided development, and point out that it has been pursuing as rapidly as conditions permitted a long-range policy of African development, building up a series of African councils at various levels—local, district and provincial—establishing above these an African Representative Council for the whole territory, and even going so far as to promise two seats on the central legislative body for Africans chosen by their Representative Council.)

The proposals which the Europeans have put forward in the direction of full responsible government, and which were apparently accepted by the European representatives of African interests on the old Council, asked that the number of official members of the Council should be reduced from nine to four and that of the unofficial members raised to thirteen, (ten of whom should be elected) and that in addition there should be three persons appointed to represent Native interests. Furthermore they

expressed willingness to give three seats to African members. To these proposals they coupled one of a different character, namely that steps should be taken towards federation or amalgamation with Southern Rhodesia.

The reaction of the Africans through their Representative Council has been hostile to these demands. They have maintained strongly that no such changes should be considered until the day arrives when there are sufficient Africans with adequate professional qualifications to take over the legislature. Their claim has been that Northern Rhodesia is a "Native State," basing their view on the old-standing declaration by the Colonial Office that "Native interests were to be regarded as paramount" and on their belief that these self-government proposals are a trick designed to foist on Northern Rhodesia the racial discrimination which prevails in the South. "We are doomed for ever" said their chief spokesman, "if the colour bar policy of the Union is established here." Others urged that the steady development maintained hitherto should not be interrupted, at the same time denying most stoutly that there was any move on their part "to get rid of the Europeans."

The London talks appear to have resulted in the general acceptance of the new proposals and the new order resulting from them was in effect put to the electorate on August 26th. It seems most probable that it will have been accepted by this time, though not without considerable controversy, for many voters regard it as far too "liberal" and demand more apartheid, without, however, being likely to carry enough weight to prevent its adoption.

As regards closer relations with Southern Rhodesia the argument over the choice between amalgamation or federation has been vigorous and prolonged. Whatever other considerations may have been put into the foreground of the discussions, it is amply clear that Native Policy is really the fundamental issue. Most of the European settlers were strongly in favour of amalgamation, since they were nervous about the possible fruits of the traditionally liberal policy of the Colonial Office. They hoped by means of a close union with their southern neighbours to get some protection from Southern Rhodesia's outlook, which was more to their taste, being, in their view, more realistic and less sentimental. (Very many of the European settlers have come to the territory from Southern Rhodesia or the Union, so that their attitude is easy enough to understand). But recently amalgamation has been fairly knocked down and counted out. The Colonial Office hit it very hard indeed when it decided that two

seats on the Legislative Council should be assigned to Africans, and the elected members of that body carried on the punishment when they accepted this decision and went on to vote that the Africans should get equal remuneration with the Europeans. Such "advanced" practice would be quite unacceptable to Southern Rhodesia and consequently the federal idea, which would allow each partner to go its own way in such a delicate matter, is accepted as the only possible basis for closer union between North and South. But, not unnaturally, African opinion dislikes the one almost as heartily as the other.

But what, it will be asked, is the position now in regard to the famous "paramountcy of Native interests" policy of the Colonial Office White Paper of 1923, which has been so highly prized and has stimulated so much wishful thinking on the part of the African population? The clearest and most authoritative answer will be found in a considered statement made to the African Representative Council in the middle of last month by the Secretary for Native Affairs of the territory. He began by announcing to that body the result of the London talks, explaining about the new constitution of the Legislative Council and of its Executive Committee, (in which unofficial members are to have four of the seven seats, one of the four being a representative of Native interests), and then went on to say:—

"At the last meeting of the African Representative Council speeches were made referring to the White Paper of 1923 on the question of paramountcy. I want to correct the speakers. The White Paper is now dead.

"In 1931, as a result of an investigation by a committee of the House of Commons the following policy was adopt-

ed: 'The committee considers that the matter may be summed up briefly by saying that the doctrine of paramountcy means no more than that the interests of the overwhelming majority of the indigenous population should not be subordinate to those of any minority belonging to another race.'

"The important point is that the development of Northern Rhodesia is based on a genuine partnership between Europeans and Africans. As was stated in 1945 there cannot be any question of the Government adopting a policy of subordinating the interests of either community to those of the other. Present and future interests of Northern Rhodesia can only be served by a policy of wholehearted co-operation between different sections of the community based on the real interests of both sections.

"We referred this matter to the Secretary of State and he agreed that what I have read out now is the policy of His Majesty's Government, and I want you to see that all Africans know and understand that."

The results of the recent election will be known by the time this is in print and will make the immediate prospects in regard to this situation somewhat clearer. The importance of it all is very great indeed, both for the reasons stated at the beginning of this article and also because recent events in the Orient have served to shift the axis of the British Commonwealth westwards to Africa. The issue is vital for many millions of human beings and the thoughtful ones among them are asking in painful anxiety whether the new order in Northern Rhodesia is the inevitable evolution of traditional British policy or a betrayal of trust. The answer is a difficult one.

Is Education too Soft?

By Prof. Jac. Rousseau

DO teachers nowadays exert themselves so much to amuse and entertain their pupils that the young people are becoming "soft"—unable and unwilling to do the hard, often tiresome tasks of daily life; asking rather than giving; insisting on their "rights" and forgetting their responsibilities? In no country has the modern idea of happiness in school gone further than in the United States and probably in no country is there a greater love of ease and pleasure, or in private and public life a greater unwillingness to "stick it," as shown for instance by the way in which marriages break up often for trivial reasons.

If this point of view were put to me, I should reply, first, that it does not show much knowledge of what is going on in schools and universities; second, that it entirely over-estimates the influence of schools and universities; and third, that it shows little acquaintance with the actual

results of "the good old education" on the one hand and of "soft pedagogy" on the other.

First, what is going on in the schools? I never noticed any "soft pedagogy" when I was at school or university, and I notice none today. At the turn of the century my old school was manfully bearing up under the "taws and Latin" rule of a Scots headmaster, who taught English as he taught Latin. Every day the boys had to "learn the next ten words in the spelling book;" every morning, quaking in their boots, they hear, "John, spell the first word . . . No, ye dunderhead, that's the second worrd. Write it out ten times. Peter, spell the first word . . Right. Johannes, give the first meaning . . Will ye never know your lessons? That is not the first meaning. That is the thirrd meaning." And the taws would come down on a well-padded trouser seat.

At the time, the school was well-known throughout South Africa as one of the best in the country, and it produced several prominent South Africans. That, however, was due not to its excellence but to the fact that there were few high schools anywhere. It was a case of "In the land of the blind, one-eye is king." Today every town has its own schools, with the result that, although the school over which Mr. MacC. once ruled is now much bigger and better than in 1900, it is comparatively unknown.

By the time I went to high school the cane was rarely used, but the syllabuses and teaching methods were much the same. Only dunces took soft options like commercial subjects; so naturally I took the high-grade subjects Latin, Maths, and so on. Along with all the other thousands who passed through that kind of education, I consequently rejoice in the most remarkable strength of character and will power, the most brilliant wit and razor-like reason—in short, all those noble qualities of personality and intellect produced by Latin, Maths and "hard" education and lacking in those poor souls (like Paul Kruger and Edison) who never enjoyed the education I had.

Today our schools are very much the same as in my time. If there is any soft pedagogy, I still have to discover it. On the contrary, when I look at today's Science syllabus (which includes both Chemistry and Physics), for instance, I am glad that in the good old days I could study a tough Chemistry course equal to about half the soft Science course of today. As for teaching methods and discipline, there seem to be just as much swotting, homework, and punishment now as in my day.

Second, how much effect does "soft pedagogy" have on the community? Precious little. Researches in America, Britain, Belgium and other well-educated countries show that if you take all the influence (parents, playmates, school, etc.) that help to form a boy's knowledge, attitudes and skills, the school is responsible for one or two per cent. of his total education. If we find, therefore, that a community like the American becomes ease- and pleasure-loving, or that a community like the urban African becomes "detribalized," we may blame other factors but not the poor, ineffectual schools.

In any case, it still has to be proved that today's generation is lazier and laxer than my generation is. When they are put to the test, as in war, I cannot really call them "softies"—can you? We human beings are so self-centred and so forgetful that when growing old we remember nothing but our own youthful cleverness and goodness. That has happened regularly in every age. The oldest known fragment of writing on clay, about 3,000 B.C., laments the "degeneracy of modern youth;" and about 2,000 years ago an ageing Roman echoed that lament: "O tempora! O mores!" ("The degenerate times we live in!")

Third, how do "modern" schools compare with the "good old" schools? Everybody agrees that education must help people to live better. The question is: Which schools help most? The progressive school is based on the belief that you learn to live better by living better; and that you learn hardest when you are most interested. The old school is based on the belief that you learn to live better by doing things (like grammar, trigonometry and ancient history) that have nothing to do with your daily life; and that harsh methods of making you learn this are good for your characters. Stated like that, the assumption of the old school seems obviously ridiculous; and experiment proves this. Using progressive methods, pupils have often learnt two, five or ten times faster than old-school pupils, to read, spell, write, and so on. A British school for mental defectives (see Duncan's "Education of the Ordinary Child") run along these lines is revolutionizing the education of mental defectives. An American country high school (see Collings' "Experiment with a Project Curriculum") teaching the ordinary high school subjects insofar as they helped the boys and girls to tackle their everyday problems like health and home-making, not only helped its pupils to be 40% better in these subjects than the pupils of a comparable "good old" school some distance away, but greatly improved the homes, farming, reading habits and savings of the surrounding community, to say nothing of the initiative, resourcefulness, desire for further education, and so on, developed in the pupils.

We could quote many other examples; one must suffice. The five volumes of "Adventure in American Education," describing a vast eight-year investigation of thirty more or less "progressive" high schools scattered all over America and preparing pupils not only for life but also for university work, make most interesting reading. This investigation found that, apart from preparing pupils for life, the progressive high schools produced university students who were not only equal to those produced by the "good old" high schools, but better. The more progressive a school was, the better were its students at university. This was true even more of such things as the ability to think for oneself, interest in matters of moment like social problems, or leadership and general idealism, than of purely academic attainments.

To safeguard myself, I must add that, just as a monkey flying an aeroplane can smash up the aeroplane without thereby proving that aeroplanes are no good, so human monkeys using what they call "progressive" methods can make a mess without thereby proving that modern education is making the world "soft."

[We are content to leave the above article—in its manner, language and complacency—as offering a true example of

the product of modern education. We feel there is no need to argue about the failure of the modern educational system in view of our contributor's confession that the school, which has the child for about twenty per cent. of

its waking life, contributes only one or two per cent. of its total education. It confirms our long-established conviction that the dividend is not commensurate with the inflated costs. —Editor, *The South African Outlook*.]

Christian Council Notes

TWO matters of wide concern have recently been brought before the Christian Council, asking its assistance. The first relates to a "World Wide Communion Sunday" and the other to a "Universal Week of Prayer." The Action Committee, in considering these matters, felt that the Council does not in any case possess the staff for organising the kind of observance that is undertaken in larger countries like Great Britain and America. The degree to which these things are taken up must depend upon the response from constituent Churches and Missions of the Council, all of whom have been or will be notified of the dates and intentions of these two events. The Committee felt, however, that what information was available regarding them should be passed on to Christian people generally, and this we are able to do through Notes such as these.

WORLD WIDE COMMUNION SUNDAY.

The observance of a World Wide Communion Sunday will take place for the ninth year in succession, and the date for this year's observance is Sunday, 3rd October.

In a letter on the subject from the Department of Evangelism of the Federal Council of Churches of North America, the Ecumenical and Executive Secretaries say: "Jesus Christ our Lord calls us during these days into a closer fellowship with Him and with one another. Amsterdam and Whitby are indications of this larger fellowship. In the light of past experience with its observance we feel that World Wide Communion Sunday has a significant contribution to make toward the unity for which our Lord prayed."

A pamphlet giving guidance in the observance of the Sunday has the following information :

"Every year an increasing number of local congregations in all lands participate in the plans and become a part of a world fellowship about the Lord's Table."

The World Wide Communion Day observance does not contemplate united Communion services, but rather that each local congregation shall seek to have its entire resident membership present at its own Communion Table. Each congregation will be conscious of its spiritual oneness in Christ and in the Church Universal as it assembles in worship about its own Lord's Table.

The day begins on October 3rd with the Churches in New Zealand. This is the first country on the other side of the international date line. The worship services in the churches there begin at 10.30 a.m.

The World Wide Communion observance is being sponsored by the Federal Council of Churches in America, and by city, county, and state Councils of Churches in many other lands around the world.

This day, says the pamphlet, can be made the occasion for a rededication of life on the part of each member of the local congregation. "Where is there a more appropriate place for a rededication of life than at the Communion Table with its emblems—the bread and the cup—that speak so eloquently of the sacrifice of Jesus Christ our Lord upon the Cross?"

UNIVERSAL WEEK OF PRAYER.

The Universal Week of Prayer has been organised by the British World's Evangelical Alliance since 1846. The date for the next annual observance is Sunday January 2nd to Sunday January 9th (inclusive) 1949. It is unfortunate, so far as this country is concerned, that the week falls into the period of school and summer holidays, and makes organised observance a difficult thing.

The programme of the Week of Prayer will be published as usual in the *Outlook*, and, in addition, the Evangelical Alliance itself distributes widely information about the Week. The Christian Council has indicated to the Alliance that it will pass on such material regarding the observance of the Week to constituent bodies of the Council which are not on the Alliance's list.

SECRETARY'S TOUR

The Council's Secretary is engaged at the moment on an extended visit to Johannesburg and the Reef and Pretoria on behalf of the Council. He is spending a week with each of the larger denominations in the area and hopes that as a result of the visit Christian people generally will be acquainted with the work of the Council and lend it their whole-hearted support. He anticipates being back in Cape Town by October 1st.

AMSTERDAM BROADCASTS

The Council has been notified that the following Broadcasts will be made by the Overseas Department of the B.B.C. in connection with the Assembly of The World Council of Churches in Amsterdam :

Wave-Lengths : 16, 19, 25.5, 42.

Times of transmission (where not otherwise stated) : 02.45, 07.45, 20.15, 22.45. G.M.T.

Sept. : 1 : 08.30 Report by Rev. F. H. House
2 : 16.30 " " " "

Sept. 5: 08.30 Half hour version of closing service of the Council.

01.30 16.30 Talk on the results of the gathering : F. H. House,

(With or without guest speakers.)

Sept. 12: Report of commission on the Church Universal, Prof. Leonard Hodgson.

Sept. 19: Report of commission on Evangelism : Dr. John Foster.

Sept. 26: Report of commission on Church and Society : Mrs. Kathleen Bliss.

Oct. 3: Report of commission on International Relations : Mr. Kenneth Grubb.

We are also informed that the "Work and Worship" Broadcasts to Africa will recommence on Friday, 3rd September 17.30 GMT on metre-bands 16 and 25.

S.G.P.

Sursum Corda

CHRISTIAN PARTNERSHIP

THE New Testament contains a short letter which is one of the great human documents of all time. It is called the Epistle of Paul to Philemon and it deserves a less formal title. It reveals a side of the Apostle's complex character which is kindly and winsome, wise and playful. It would do us all good to read it frequently. It deals with human relationships in a way which shows unmistakably that the writer had "learned Christ," to use a phrase of his own, but in a manner which is as light as a love-letter.

Somewhere in the heart of Rome Paul was living in his own hired room, a house-prisoner, inspiring and guiding evangelism. Meantime there had crept into the imperial city a run-away slave called Onesimus. He had fled from distant Colossae where he had been one of the household of a master called Philemon, a man who had been converted to Christianity by the preaching of Paul.

In Rome he had found shelter among hundreds like himself, creatures of no more account in pagan society than stray dogs and cats. Whilst on the outlook for the means by which he could live he came upon a meeting-place and ventured to enter with others. There he heard the gospel proclaimed, heard in persuasive words the faithful saying that Christ Jesus came into the world to save sinners, heard and was deeply moved.

The language was not altogether new to him. It brought back memories of the home from which he had fled, seeking freedom. In conversation with Christians he learned that the missionary whose sojourn in his master's house he remembered was in the city. He was brought to the Apostle and in his room, in deep penitence he sought forgiveness and found life, "the life of God in the soul of man."

This brought happiness of heart, but with it the conviction that he must make restitution. He was prepared to return to his old master, whatever the cost might be; but while he waited for an opportunity he entered Paul's service. The result of this was that the aged and imprisoned Apostle came to esteem him highly and, in due

course, to regard him with sincere affection. He had been quickened into newness of life by the power of the Spirit.

When the opportunity for his return arose Paul wrote a letter which Onesimus took with him, a letter which not only saved him from what ordinarily would have been cruel punishment, but claimed that he should be received as no longer a slave, but a brother beloved. In order to give force to this bold claim Paul pleads,

"If you count me a partner, receive him as myself"

In these words we hear an echo of the Master's, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto Me."

But what a dilemma for Philemon! He was charged to do something unheard of in the world. On the other hand the great missionary had taken him into partnership. That made him feel as if a cubit had been added to his stature.

On no account must he let his partner down.

In this word St. Paul has given us a figure of speech which is at once beautiful, true, practical. The idea of partnership is precisely what we need to define the relationship between ministers and congregations and also the relationship in which Christians stand to one another.

1. Take the minister as missionary. He is sent out and commissioned by his church to do a certain kind of work, to carry the gospel to those who are in darkness, to teach them to observe all that the Lord has commanded. As he succeeds he creates new problems for his Church. He needs increasingly the support of those who sent him as he brings alien peoples into contact with Christian ways of life. Christianisation involves civilisation. In effect he says to those who sent him, If you count me a partner, you must regard the people I have won as you regard me.

There are many who respond, who realise that when people have been received by our Lord they are no longer alien, no more strangers, but fellow-citizens with the saints and of the household of God. But there are always many who hesitate to meet this claim. They have been willing to send something to the alien people. They do not see

the necessity of regarding them as brothers and sisters beloved.

In every Church there are those who believe in and insist on apartheid. And consequently the missionary is left without their partnership.

2. This test can be applied to something nearer home, to the corporate worship which occupies so large a place in our life as a Christian community. The minister is appointed to conduct that worship. He is expected to make careful preparation to lead his people into the secret place of the Most High, to break to them the bread of life. This every faithful minister does. But he knows that if worship is to be vital and worthy of the Being to whom it is offered, it must be corporate, an act in which the people must participate. In effect he says, If you count me as a partner you must prepare your minds and hearts. You are partners not spectators.

Always there are those who answer this call, who are true partners; on them the vitality of a service largely depends. But there are always "sleeping partners," who come to see and hear what has been prepared for them. Gradually they think it less and less necessary even to come to the House of God. And those who in

this way cease to be living, awake partners are those who swell the ranks of those who want apartheid.

3. What is true of worship is true of Christian work. We are living in a world which is forgetting God, living as if He had never spoken to men in his Son. True Christian worship must issue in Christian work. Now, every minister rejoices in the partnership of those who are his office-bearers, his Sunday School teachers, his choir, his Women's Association. But in every congregation there are many sleeping partners, those who have opinions as to what others are doing but who do nothing themselves. In this they let their partners down badly.

4. Luther exclaimed, "we are all Onesimi." We are not our own, we have been bought with a price, and we have all been unfaithful to our divine Master and Lord. Therefore we are not in a position to judge others. But, anyway, we have turned and are endeavouring to be loyal. On that account we would plead with those who are adrift. If you count us as your partners, open your ears and listen to what our missionaries say about their people and their needs, open your hearts to the call of your own minister to be his partner in prayer and work: seek to understand what it means to be fellow-workers with God our Saviour

The National Council for the Care of Cripples in South Africa

THE eighth annual report of this Council has been published and it is in many respects a heartening document. The Council has been in existence for less than ten years, but through its efforts, in conjunction with its affiliated associations, progress is taking place all over South Africa in the development of orthopaedic hospitals and services for Europeans, Coloured people, Asiatics and Africans. The Council is admirably inter-racial in its activities. For example, along with various accounts of services for Europeans, from the Free State it is reported that the Society there is in the course of erecting a rehabilitation centre and after-care home for Native cripples in the Bantu location at Bloemfontein. The centre will form an integral part of the hospital for Natives to be built in the Bantu location, which will provide accommodation for fifty orthopaedic cases. At Umlazi in Natal the hospital buildings are being extended to admit more crippled Native children. In the Transvaal the Baragwanath Non-European hospital gives promise of much orthopaedic service. In the Cape the building of an orthopaedic hospital is beginning at Lovedale. In addition, we read of a survey of the number of cripples requiring sheltered industry facilities, and schemes for vocational training. Medical and nursing personnel are being given facilities for obtaining additional qualifications; trained social

workers are being employed, some of them subsidized by the Department of Social Welfare; and there are other activities too numerous to mention. For its headquarters' work the Council is largely dependent on the Easter Stamp Fund, which brings in about £15,000 annually. Here indeed is an organisation deserving of the strongest public support. It is a remarkable fact that less than ten years after its inception, the Council can say: "It is hoped that a net-work of cripple care committees will soon enable the National Council to know of every cripple in the country in order to afford him the best possible care and assistance." The Council's offices are at 817/818 Groote Kerk Building, Adderley Street, Cape Town. For the inception of its work the Council owed much to the generosity of Lord Nuffield, who donated £100,000 for the help of South African cripples.

The appointment of the first Non-European district officer in East Africa has been gazetted. He is an Arab, Sheikh Salim Mohamed el Barwani, and his new post is District Officer of Zanzibar. This post will in future always be given to a Zanzibari.

New Zulu-English Dictionary

Congratulations to Professor C. M. Doke, head of the Department of Bantu Studies at the University of the Witwatersrand, on the appearance from the University Press of the new Zulu-English dictionary of which he has been the director and chief compiler.

The new volume is the fourth of its kind in succession to the first compiled by Bishop Colenso in 1861, the second by Bryant in 1905 and the third by Samuelson in 1923, all of which have long been out of print. Unlike its predecessors it employs the new orthography, and on this score alone will make a rich contribution to a more thorough knowledge of a rich and beautiful language.

Work on it has been in progress since 1937 when the university began its collaboration with the Native Education Department of Natal for the purpose and Drs. Doke and Vilakazi were appointed joint editors. With them were appointed five Zulus and five Europeans as referees, while a very large number of people of authority in the language gave valuable field assistance and critical help. Work of this kind and on the scale originally planned is, of course, immensely laborious, and in this instance it had to be carried out in the intervals of teaching and many other responsibilities, as well as in the face of periods of serious ill-health. The manuscript was ready in 1942, but the printing was delayed by war conditions and could not be put in hand until the end of hostilities. And then, during the course of the two years' work of correcting the galley proofs, Dr. Vilakazi died and Dr. Doke had to finish the job alone. In every way his achievement has been a remarkable one.

The new work deals with more than 30,000 words and comprises an immense amount of information in regard to them. It is no mere word-list, but a dictionary in the full and modern sense of the word. It deals very adequately with the matter of tones which is so vital in the use of any African tongue, and supplies the correct pitch for every syllable in every word dealt with. Synonyms and proverbs are given very fully, while *hlonipha* words and those which are adopted and Zuluised from English, Afrikaans or other languages are indicated in special ways. It is no exaggeration to say that a new standard has been set for African dictionaries and that it may surely be expected to stimulate the creation of valuable original work in the language; while for all who approach it for the purpose of mastering it a new era has been opened. It will be generally regretted that Dr. Vilakazi has not survived to see the completion of a work to which he contributed so much, but it will serve as an enduring monument to his rich service to the language of his people.

Fort Hare Notes

IT is now more than two months since, at a social held in the Dining Hall on June 10th, Fort Hare bade farewell to Dr. Alexander Kerr, who was about to depart on six months' leave before retiring from the Principalship which he has held since the foundation of the College. Among those present at the gathering were several former members of staff now retired, one of whom, Prof. Murdock, paid tribute to Dr. Kerr's leadership in a witty and entertaining speech on the theme, "Alexander's Ragtime Band!" Prof. Matthews, speaking for the present staff and also as the first graduate of the College, drew attention to the visible memorial that Dr. Kerr was leaving behind in the handsome buildings at Fort Hare. Too often African education had had to make do with inadequate and un-beautiful buildings; but for the College Dr. Kerr had rightly insisted on the best and by so doing had set a standard to be followed throughout the country.

Mr. N. J. Molohe, Senior Student, read the illuminated address which was the gift of the present students to Dr. Kerr, and which spoke of the debt owed to him by those who had passed and were passing through Fort Hare, of the gratitude of students past and present for his great contribution to African education, and their hope that he would continue to use his knowledge and influence in the interests of the African people.

Then was presented to Dr. Kerr the parting gift of the members of the staff, past and present—a handsome silver tea-service, which, it is hoped, will serve not so much to remind him of Fort Hare as to bear witness of the admiration and affection with which he and Mrs. Kerr will always be remembered at the College.

After a simple and moving reply, in which Dr. Kerr recalled how he came, seemingly almost by chance, to undertake his life work, and how much he owed to Mrs. Kerr's influence and her unfailing encouragement and help in that work, the gathering ended with Family Prayers, and a memorable chapter in the history of Fort Hare was regretfully closed.

A few days later Dr. Kerr left for Scotland in the *Cape-town Castle*, in which were travelling a number of delegates, like himself, to the Universities Conference at Oxford. We understand that he improved several shining hours on the voyage by instructing at least one professor in the history of Scotland of which he (the professor) showed a lamentable ignorance!

At Oxford Dr. Kerr was lodged at Merton College where he found a namesake, Dr. Alexander E. Kerr, Principal of Dalhousie University, Nova Scotia. "We did not object to sharing our telegrams," he writes, "but when it came to laying one place for two of us at an official dinner, we protested!"

The contacts made at Oxford with educationists from all over the world Dr. Kerr found stimulating and informative. "The third morning," he says in his interesting report on the conference, "was devoted to listening to two symposia on the structural and moral changes brought about by scientific and technological advance especially as they affect the universities. I attended one which was addressed by Prof. Macmurray of Edinburgh, Prof. Thomson of McGill and Prof. Reyburn of Capetown. Prof. Macmurray's was generally felt to be a masterly philosophic exposition of the dilemma universities are in between the claims of technology, even in Arts curricula, and culture, represented by the older university tradition. His conclusion was that every subject in the curriculum of the university must be taught in terms of its place and function in the unitary life of contemporary civilization. Prof. Thomson's paper followed the same line on a more practical level, and Prof. Reyburn illustrated the dangers besetting the cultural tradition in a country of mixed populations such as South Africa. . . . The outcome of it all may be crystallized in two concepts, (a) The survival of any cultural tradition at all depends on the teacher, and (b) University teaching in the new age must seek some synthesizing principle—i.e. must be directed towards implanting in the minds and hearts of students the idea of Vocation.

"It was interesting to me, coming from Fort Hare, where at least we have made provision for bringing the students into contact with the highest things, to note how speaker after speaker seemed to be searching for some principle which seems to have been overlooked in university education recently, and to listen to the advice of some to be more positive in dealing with students in regard to what might really be described as matters of faith."

Before proceeding as a delegate to the World Conference of Churches in Amsterdam, Dr. Kerr was to attend the meetings of the Presbyterian Alliance at Geneva. There seems, however, to have been some difficulty over his passport, which was confused with that of yet another Alexander Kerr. We presume that the matter was eventually righted and that he was able to travel to Geneva, and we hope that it may be possible at some time to have his impressions of the great gathering there, as well as of the even greater one at Amsterdam.

The 117 inhabited islands of the Marshalls, Marianas and Carolines are being visited by a United States floating laboratory equipped to give to 50,000 Natives of those islands a complete medical and dental examination.

New Books

Scrutiny of Marxism, by J. M. Cameron. S.C.M. Press, 2/6 net.

This is a little book of real value. It is not light reading inasmuch as it is closely packed; but it repays careful attention. In the title it emphasises what must ever be kept in mind by anyone who seeks to grasp clearly the significance of the ideologies which have played so vital a part in the social and national changes characteristic of the twentieth century. Communism is not simple; and the most vital strand in its complexity is that which has its origin in and draws its strength from the teaching of Karl Marx.

This book consists of three long chapters:—(1) The Materialistic conception of History; (2) Marxism and Ethics; (3) The Christian interpretation of History and Politics.

The account given of Materialism is necessary if we are to understand the foundation on which the Marxian type of Communism is built. As a philosophy it is very old. Every student of human thought is familiar with it. With Marxists it is dogma and in our day it appeals to the very many whose minds have been moulded by physical science. For multitudes this way of thinking is the line of least resistance, always a dangerous line for beings endowed with reason.

In chapter three a very useful account is given of the Christian view which finds in history evidence of a divine purpose and of true human freedom.

But for many readers the most interesting and most valuable section of the book is chapter two which deals with Marxian Ethics. Here we have a conception of morality which appeals to many to-day. It is the theory that what we call good and bad, good and evil is simply the disguised expression of individual and social preference.

Class after class, feudal, bourgeois, capitalist, socialist, has had its own ideals and standards of conduct; and each has claimed for them divine sanction. That, of course, is eye-wash. The marxist realises this and he follows a course of conduct which he knows to be in the interests of the proletariat. That is its justification. Only those who have followed in detail the history of the movement can realise how dangerous this doctrine is. It has been used to justify terrorism, murder ("liquidation") lying and theft. Long ago a psalmist asked. "If the foundations be destroyed what can the righteous do?" This substitution of relativity in Ethics is destroying the foundations. Men have always come short of their ideals, but it has always meant much to know that they were built on secure foundations. It is shown in this chapter that the ethical standards enshrined in Christian teaching have their roots in many races and religions:—

"What I call the traditional view of ethics is not peculiar to one period of history or to men of one religion and culture, for it is to be found among the Taoists and Confucians of China, among the followers of Plato and Aristotle and Zeno in the ancient world, and is common to various schools of thought among Christians and Deists."

Marx's scorn for what he calls the social principles of Christianity is based upon an egregious misunderstanding of Christian language. He says Christianity preaches cowardice, self-contempt, abasement, submission—all the qualities of the *canaille*.

He says the proletariat needs courage, self-confidence, pride and independence, more than daily bread.

This kind of misrepresentation makes no impression on instructed Christians. It does make an impression on the many who are not instructed and who no longer make themselves familiar with either the Christian Scriptures or with the history of the Christian Church.

For instruction this book is genuinely useful.

J.B.G.

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Educational Sociology : by F. J. Brown, (London : Technical Press, Kingston Hill, Surrey ; 626 pp., 21/-, pub. 1948).

About 150 years ago the learned Dr. Samuel Johnson pooh-poohed educational discussion : "Education, Sir, education is as well known and has long been as well known as it ever can be."

About the same time in a little Swiss village hidden away among the Alps lived a poor schoolmaster with a collection of neglected orphans. So ignorant was he that he could not write a single sentence without a spelling mistake and that he read not a single book in twenty years. Yet, because of the visions he saw and the dreams he dreamt and the experiments he made, he is still to this day changing schools all over the world. He was Pestalozzi, who preached the modern belief on the one hand that schools should be places of happiness and laughter and love, and on the other hand that education is not just pouring purposeless facts into half-alive children. Education is the sum total of influences that make the boy or girl better or worse fitted to live in the community of which he or she is a part. If you must judge the tree by its fruit, then judge the school not by its examination results but by what it does to the pupil and what the pupil then does to the community. Instead of being cut off from life, the school should go right into life, boots and all, in order to appreciate the good and reform the bad in life.

The world's foremost educationists, like America's John Dewey and Britain's Percy Nunn, have acclaimed the village schoolmaster's ideas. Out of these ideas has developed the new science of "Educational Sociology" which will in another twenty years be discovered by South

African universities. Meanwhile Dr. Brown has written this handbook for use "in teacher-training institutions (and by) classroom teachers, school administrators, and those responsible for social and welfare agencies for children, youth, and adults." It is not a "True Love Story" to be read for fun ; and it would have benefited by being written in Basic English instead of defining education, for instance, as "that which makes for more effective participation in the total process of social interaction whether in terms of social, economic, health, or any other socially desirable human value," the author might have written : "Education is learning to live better in one's community." He also writes almost entirely about the United States, saying little if anything about other countries.

Nevertheless the book is comprehensive, authoritative, thoroughly documented, and cogently reasoned. From time to time the vitality of the living community breaks through the pages of facts and figures. Examples are the interesting discussions of how a baby becomes a human being, how the family and playmates educate, how race differences arise, how prejudices and customs develop (Why does a man walking with a woman keep to the street side of the pavement ?—see end of review), how society can be changed (Force makes temporary changes : only changes in men's hearts produce lasting changes), how school and society can co-operate in more successfully using such powerful means of education as youth organizations, films, radio (and the rapidly growing new giant, television), the press, comic strips and comic books. The author points out how ineffectively the school uses such means, mainly because it cannot rid itself of the traditional belief in mental discipline : the idea that education is good only if it is hard and unpleasant. Perhaps the time will yet come in South Africa when Fort Hare (like the University of Iowa today) will have a broadcasting station with a staff of fifty educating millions by means of programmes like "Geography in the News," "Farm Science Spotlight," "Music for Millions," "Homemaker's Forum."

In short, the topics discussed are as varied and as important as life itself. Particularly interesting to me were the descriptions of war-time developments in speeding up and improving training which ranged from technical and professional courses to the development of attitudes (as in race relations) and the learning of foreign languages. But throughout the book runs the theme : The pupil is not an empty bucket to be filled with measured doses of History, Maths or Latin. The more we teachers take account of his *real* life outside the school, the more likely we are to help him learn both the multiplication table and sound citizenship.

H.J.R.

(Note : Men started walking on the outside of the pavement in medieval cities to avoid the dirty water, etc., thrown out of upper storey windows).